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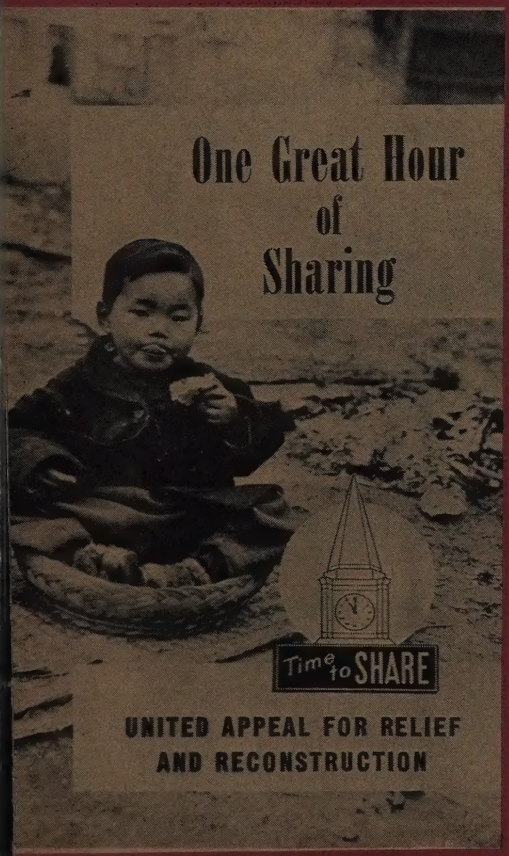

March

1954

BROTHERHOOD OF THE LUTHERAN CHURCH

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LUTHERAN MEN

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utheran World Action Funds helped them realize that

God Was Their Refuge

by JAMES E. RYBERG

It was Sunday morning, and the hurch bell called the faithful to wor-hip. Soft white snowflakes sifted zily through the crisp January air, ilding a fresh white cover to the ne-dotted Bavarian hills.

From its tiny cupola atop the wood-n church, the clear notes of the for-er locomotive bell spurred the wor-hippers on as, dressed in their "Sun-ay-best," the residents of refugee amp Schafhof walked with hurried eps the short quarter-mile from eir barrack homes.

Yes, this was Sunday in a refugee ommunity of 2,800 former residents German Silesia, a God-fearing eople who fled from ancestral homes ow hidden far behind the Iron Cur-in in the Soviet Zone.

They were coming to this plain, nadorned church to worship God — thank Him for their preservation, pray for His help in building a etter life.

The church was not large, but it ould seat 300. Of simple design, it ad windows of clear glass set just beneath the eaves. Inside, the altar, set against one wall, was hand-carved by the loving hands of skilled crafts-men. The pews, carefully sanded from common 2x4's, were placed in a semi-circle facing the altar.

Freshly-scrubbed, rosy-cheeked youngsters, black-kerchiefed women, and fur-hatted men sat quietly in the pews, waiting for the bell to end its inviting call. Then, the little hand-pumped organ in the rear and the choir chorded the opening sentence for the day, and the service began, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

Rich voices joined next in a won-derful, spine-tingling hymn of their Silesian homeland: *Schoenster Herr Jesu*, or "Beautiful Savior, King of Creation." As they sang this *Volks-lied*, first printed in 1677, a far-away look crept into many eyes. Some wiped a tear, others dabbed at a nose, but all sang with love and pas-sion.

The pastor announced his sermon from Luke 2:41-52, the account of the 12-year-old Jesus in the Temple. He read his text from a hundred-year-old family Bible, carried out of the East during his 1945 flight from

---

Mr. Ryberg is editor of the **National Lu-eran** and former secretary of the Depart-ent of Inter-Church Aid and Service to fugees of the World Council of Churches Geneva, Switzerland.

NLC News Photo

While the Lutheran World Federation met at Hannover, Germany, in 1952, young people from many lands gathered for the initial worship of the Lutheran Youth Convention at the ruins of the Neustaedter Kirche, only a short distance from the Marktkirche. When they returned home, with scenes of ruin still fresh in their minds, Lutheran World Action became the channel through which their aid went to such congregations as the one in this story.

Silesia.

Expanding his theme, the pastor reminded his listeners, "God once asked Adam, 'Where are you?'" and he emphasized that ever since Adam's fall into sin, God has continued to seek and to save men.

He pointed to an example, vividly fresh in the minds of many of his hearers. Like Mary and Joseph in the text, as parents, they too had sought after children, lost during their 1945 flight to safety in the West. How often had they called out, "Beloved Hans, little Gretchen, where are you?"

Again, the pastor pointed to the miracle of the church in which they worshipped that morning. This house of God had been provided by the Almighty, so that He could continue to seek their hearts. Christian love had moved the hearts of the foreign Christians, unknown but to God, who provided the funds so that this church and many others like it could be built, other war-damaged ones repaired.

God had truly been with them, the pastor stressed, through difficult years, and He would ever be ready to guide and to help, today and tomorrow. Just as "Jesus increased in wisdom and stature, and in favor with God and man," so, too, could they grow in grace and wisdom, and in knowledge of His love, because His Church is Christ's body, doing His business—saving men's souls!

This was the refugee pastor's mes-ge to his uprooted parishioners. ney heard it and were strengthened, newed in their faith. They also had sible evidence that God still pro-ded for their needs. Most of them new that the "Sunday-best" clothes ey were wearing were gifts of love nt by unknown American Chris-ans. And, as long as these gifts con-nued to come, they knew that God as still with them, answering their rayers.

The pastor led them in prayer and another beautiful hymn as the worship service ended. Outside later, many members stood around to talk — just as church people do all over the world — exchanging greetings, asking about an absent friend, inquiring over someone ill.

Then, moving back through the tall, snowy pines, they returned to their barrack "homes" — shared with other homeless dozens — and the silent snowflakes continued to fall.

Education for Living

By EARL S. RUDISILL

Winning and Holding Adults

Do you believe in magic? I don't. he old primitive magic is dead herever the religion of Christ pre-ails, and modern magic is a mere rt of entertainment. But some peo-e seem to believe there is some agical formula for winning adults nd holding them in classes. There not, unless you conceive of hard ork as magic. That's what it takes -a lot of hard work over the years, hich may not be appreciated but ay yield large results. It happens, owever, that we must reckon with e unpredictability of humans. One annot be sure that even hard work ill bring success, for people and rcumstances differ, and we may end a great deal of labor on plans hich are not valid.

A Worth-while Program

Dull class sessions, with a semi-alert teacher, will attract no one, and certainly will not hold anyone. The teacher is the center of the program. If he is wide-awake he will find out what the class members want, need, enjoy and can use. He will plan his lessons far in advance, with teaching procedures, class participation, and all the variations which help to make a period interesting and worthwhile. He will plan for variety, so that no one can complain that it's "always the same old thing." He will bring the students into the procedures with panel discussions, symposiums, hearings, public conversations, dramatizations, projects, and other methods which have been tried and found

valuable. He may introduce variety also into lessons by using various textbooks of the *Faith and Action Series*. There are thirty of these little textbooks dealing with such topics as *The Church in the World Today, Worship, Teaching Religion in the Home, Christian, What About Society? Christian Family Life, Truths We Live By, The Bible and Its Use,* and other titles. An attractive brochure describing these textbooks may be had from the writer.

Contacts With Students

Here is the second big factor in attracting and holding grownups. The leader who keeps up pleasant contacts with his group is doing something very important toward making his class efforts effective. Visitation is needed, and that may be underlined, for many teachers today have come to feel that calling on students is unnecessary. Neglect of visiting is losing opportunities.

But effective contacts may be had also in outings, having students in the teacher's home, planning trips, going on deputations, and encouraging entertainment of a constructive nature. The more teachers have to do with their classes out of the classroom the more effective they are likely to be in sessions.

Intelligent use of these two major factors will carry us as far as we can go in trying to win and hold adults for Christian education.

Boy Scouts

by GEORGE A. EICHLER

Your Church Owns Your Troop

OCCASIONALLY pastors complain about Boy Scout activities which are held on Sunday. This is sometimes given as a reason for not sponsoring scouting by a church. These pastors seem to think that the scouting movement in general or the local district or council in particular are to blame for scheduling scouting events on Sunday.

It should be remembered that a scout unit sponsored by a local church is under the direct control of the authority of the congregation in the same manner as any other organization like the Sunday school, Brotherhood, Women's Missionary Society, Luther League, catechetical class, or any other of the organizations of the congregation. None of these groups would be allowed to schedule activities not in harmony with the policies of the congregation.

This is also true of scout units. The fact that the scout units are a part of a district and council does not take away the control of the local church. The scout unit belongs to the church which sponsors it and is subject to its authority. The Boy Scouts of America makes this point clear in its regulations. It merely offers its program

organizations to use in its efforts train boys. The Boy Scouts of merica also assists in the training leaders and in other ways helps cal sponsors to make the program ccessful, but it does not claim own- ship of the unit. The unit belongs the sponsor and is subject to its les and regulations.

It is therefore the right and duty the congregation to assert its au- ority and not allow the scheduling scout activities on Sunday or any her time which is not in accord ith local policies. It may be diffi- lt at times to carry out this pro- dure when scout activities are heduled by the district or council. nce most scout units are sponsored churches it should be easy to es- blish policies acceptable to churches a little cooperation by the local storal association.

Scout activities on Sunday should discouraged as a general rule. Sat- day has become a day when most people are free and should be used for scout activities. Friday night may be added when overnight experiences are desired.

When Sunday is to be included in the schedule the approval of the pas- tor should first be secured. If he approves he should assist in making definite arrangements for religious services. This might include the at- tendance of the unit at the services of another church, in which case the pastor of the church to be visited should be informed. When definitely planned such a visit can be an excel- lent religious experience.

Another plan might be the appoint- ment of some one qualified to conduct services at a definite place and time if a church is not near by. The mat- ter of worship service should not be left to chance. Under no circum- stances should boys be made to feel that scouting leads them away from the church.

●

Away From Legalism

In the Synagogue the declaration that "the righteous shall live by his faith" came to y a very significant role. It was interpreted as the summary and highest expression of righteousness of the law. This is illustrated very well in the following Talmudic tradition: Sinai Moses received 613 commandments. King David came and summed them up in ven (Ps. 15). Then came Isaiah and summed them up in six (Isa. 33:15f.). Micah came and mmed them up in three, "He hath shewed thee, O man, what is good; and what doth Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy d?" (Mic. 6:8). Again came Isaiah and summed them up in two, "Keep ye judgment, and justice" (Isa. 56:1). Finally came Habakkuk and summed them all up in one, "The just ll live by his faith."

It should be noted that the Old Testament commandments themselves are looked upon as ming to their highest expression in this prophetic word. **In Habakkuk 2:4 the synagogue ds the adequate expression of righteousness by the law and its works.** It sees here a witness the saving power of the law. He who keeps the commandment shall live. The righteous ve the right to life because of their fidelity to the law and the covenant. It is by such a th, by faithfulness, that the just shall live.

Now, what does **Paul** do with this prophetic word? **He takes it out of the hands of the presentatives of the righteousness of the law and makes it the motto and crowning expression a view which is the direct opposite, of the righteousness of faith.**

From **Commentary on Romans**, by Anders Nygren (Muhlenberg Press)

Flight to Freedom

by T. H. MASTERS
Lutheran World Federation Staff Member, Germany

Story of a young refugee's flight from Budapest to Canada

My name is Ilona Dohnanyi. I'm twelve years old and live in a big refugee camp near Nuernberg, Germany, with my brother Janos, who is sixteen, and my father.

I remember when we lived in a big house in Budapest, before my mother died. Our house was very different from the camp barracks where we now live with 30 other people. From its windows you could see the Danube River and the big city lights downtown. I used to watch them every night before going to bed. Then one night the lights went out. The Russians had come.

The lights stayed out for the next forty nights. My mother died before they went on again.

Our house was taken by the Russians. We were put in a smaller one. My father returned to his work at the factory but we didn't have much to eat and Mommie wasn't with us.

One night, when we were asleep, the secret police came. They took my father away. My brother and I went to live at Aunt Juliska's. The two of us were enrolled in the Young Patriots. Every afternoon we marched, sang songs and played games. We had uniforms with pretty blue blouses.

Saturdays we would gather in the stadium for group exercises. There were many pictures of Stalin and other Russian heroes. There was also a big picture of Rakocsi, the new Hungarian president. Everywhere there were big red flags.

At school they told us what the Russians were doing for us. But all the time we got less and less food.

My brother won two medals at a sport contest that summer, one for swimming and the other for leadership in the Young Patriots.

One day we learned my father had escaped and was at a house just outside the city. We put on our Young Patriot uniforms and my brother wore his medals.

I cried when I saw my father next morning. He was very thin and looked much older and his hair was all white. My father cried too.

That afternoon a man gave my father a lot of documents. We all got on a train. Father said not to talk about anything on the train except how much we liked the Young Patriots. He gave us red arm bands with "Berlin Youth Rally" on them.

My father told us we were going to Berlin for the Youth Rally. It was to start on May 1. We would have to travel two days to get there.

When we got to the border three
en examined our luggage and look-
i at our papers. I sang Young Pa-
iot songs for them and waved the
ag, like father told me. My brother
owed his medals.

One man asked my father to show
m his hands. He saw they were
lloused and was satisfied father was
factory worker, as the papers said.
hen father told him how proud he
as of us for being Young Patriots
id for taking him to the big Youth
ally. The man laughed.

Whenever other policemen boarded
e train we did the same things over
ain. They smiled and applauded.

When we got to Berlin there were
gs and pictures of Stalin and Gen-
al Mao all over the place. As soon
we left the train we went to the
ation washroom and took off our
oung Patriot blue shirts. Then we
nt to West Berlin. There were no
gs or pictures of Russian heroes.
e could tell we were in the free
ctor because the policemen wore
ferent uniforms and there were
ny little stores with good things
the windows.

When we arrived here my father
ed and said nothing for a long
ne. Then he told us we were free
last, that without his brave chil-
en he never could have escaped.

We went to a big office where there
re a lot of other refugees. We
ited. It was dark before a truck
k us to a large factory building.
stead of machinery the place was
ed with hundreds of double-decker
beds.

That night we slept in this large room with many other people. Not everyone had a bed. Some slept on the floor. People talked in their sleep, others cried out and one woman screamed several times.

Next day at the refugee office we got three boxes containing soap, towels and other things. At noon a truck took us to a camp and a few days later a woman from the Lutheran World Federation visited us. She said she would try to get us to Canada.

Several weeks afterward we boarded a big airplane and flew to West Germany where we were housed in another big camp. Because there was hot water in the washrooms I washed four or five times a day.

A few days later we packed our belongings and came to this camp where we have lived for a year.

Those around us represent many nationalities and one hears many languages. Father knows a number too, but not even he can understand all that are spoken here.

Occasionally we visit Dr. Nemeth and his wife, Hungarians who belonged to the same Lutheran Church we attended in Budapest. Father says Dr. Nemeth was a famous brain surgeon in Hungary. Here he's with a road gang because it's impossible for him to find work in his specialty. Maybe someday he'll get to the United States and become famous again.

We wear clothes sent from America. They are old but often very pretty, with colors just like the dresses in

Hungary. Mrs. Nemeth sews and makes them as good as new.

Three times a day we line up in a long queue for our food which we eat in our barracks. Though poor in quality it does keep us from starving.

Like most camp children I attend a German school. First it was hard for us to understand the teachers but now we speak good in German.

Last week a man from the Lutheran World Federation came to talk with father. Next day they went to the Canadian Mission in Karlsruhe. Though father returned very late, he got us out of bed and said he had very good news.

In a few days, he told us, we would be sailing for Canada to begin a new life. There would be no more children marching, no more pictures of Russian heroes, no more red flags and there would be plenty of hot water. We would be very happy and perhaps own our own home again.

Father said that I must start to learn English immediately so that I can enter school when we arrive in Canada. He said there were many bright lights in Canada which I could watch every evening before going to bed — just like long ago in Budapest.

Honorary Life Memberships

by PHARES G. BEER

THERE ARE now more than four hundred persons who have received Honorary Life Memberships in the Brotherhood of the United Lutheran Church in America. What a glorious company of believers!

Most gifts have a two-fold joy connected with them, that of the giver and that of the recipient. Honorary Life Memberships provide a three-fold joy, not only the joy of giving and being enrolled, but the joy of sharing Christ through evangelism. Because many Christians are neglecting to share Christ and other bountiful gifts from God, the Brotherhood in 1954 is stressing evangelism through church attendance and is using funds received through Honorary Life Memberships in fostering this effort through a campaign known as "The King's Men."

Nothing hinders evangelism in America as much as the lackadaisical church attendance of many Christians. On the other hand nothing fosters evangelism more than faithful church attendance. Where entire families regularly go to church this action of theirs is a living witness of their Christianity to their neighbors.

Brotherhood membership means that men have a vision of the need to win America for Christ and that they are willing to do something about it. What an honor it is to be linked as an Honorary Life Member with an organization which aims to help evan-

lize our country!

Let us not be fooled — unless we in America for Christ, communism ill overrun our country exactly as did China. The materialists, secu-ists and nihilists with Christian itors by their side are opportun-s awaiting the overthrow of de-ocracy in America and the setting of a communistic state here.

The work of securing and arrang-g for the presentations of Honorary e and In Memoriam Memberships carried on by the efforts of our nodical, conference and congrega-nal Honorary Life Membership retaries or directors. We recently olished in this column a current of such synodical officers and be-w is a list of the conference Hon-ary Life and In Memoriam secre-ies whose names have been for-rded to us. We surely appreciate ur efforts in behalf of this work d sincerely thank you for your ef-ts.

Central Pennsylvania Synod: Lan-ter Conference — Fred W. Zuch, N. West End Avenue, Lancaster,

North Carolina Synod: Central District — Doctor Charles E. Ridenhour, Kannapolis, N. C.

Pennsylvania Ministerium: Allentown Conference — Arthur A. Cassell, 1641 E. Greenleaf St., Allentown, Pa.; Norristown Conference — William H. Frick, 42 Clymer Avenue, Sellersville, Pa.; Philadelphia Conference — Ellwood G. Guinther, 430 E. Auburn St., Philadelphia, Pa.; Pottsville Conference — Carl L. Schneider, Box 239A, Pottsville, Route 1, Pa.; Wilkes-Barre Conference — Norman Huseman, 27 N. Pine St., Summit Hill, Pa.

South Carolina Synod: Piedmont Conference — R. W. Boland, Clinton, S. C.; Southern Conference — Clarence H. Stucke, 995 Ashley Avenue, Charleston 31, S. C.

We are always eager to get additional appointees to this group from our conference Brotherhoods and if there are any changes in the personnel or corrections in the spelling or the addresses of the above-named persons the author of this column will greatly appreciate receiving such names or corrections.

Training for Eternity

Let us learn to give God time. God needs time with us. If we only give Him time — is, time in the daily fellowship with Himself, for Him to exercise the full influence of presence on us, and time, day by day, in the course of our being kept waiting, for faith rove its reality and to fill our whole being—He Himself will lead us from faith to vision; shall see the glory of God. Let no delay shake our faith. Of faith it holds good; first blade, then the ear, then the full corn in the ear. Each believing prayer brings a step er the final victory. Each believing prayer helps to ripen the fruit and bring us nearer to t fills up the measure of prayer and faith known to God alone; it conquers the hindrances he unseen world; it hastens the end. Child of God! give the Father time. He is long-ring over you. He wants the blessing to be rich, and full, and sure; give Him time, e you cry day and night.

Andrew Murray in **The Treasury of Andrew Murray** (Revell)

Brotherhood in Action

by CHARLES F. BROBST

King's Men — Their Instruction

THE KING'S MEN are men selected by the instruction committee to give assistance in an organized effort to increase the church attendance at the Sunday worship services. Last month their selection was discussed in this column. Preparation for their instruction will now be considered.

The members of the Instruction Committee should study carefully the King's Men Brochure, pages 10-12. A copy can be secured from the Brotherhood of the ULCA, Bethlehem, Pa.

One or more sessions for the training of the King's Men should be planned. The results of the church-attendance program will largely be determined by the kind of instruction that is given. For the most effective visitation, careful planning must precede it.

All necessary materials should be secured. Some are sampled in the free church-attendance kit that can be obtained from Brotherhood Headquarters. Quantities may be purchased at cost. Some of them can be printed or mimeographed locally, especially when changes are desired.

Among the materials available are church attendance tracts, assignment and covenant cards, posters and a film strip with tape recording to use for training the King's Men.

After the date or dates are set th nature of the instruction meetin should be determined. Where facil ties are available, the evening coul begin with a dinner. This promote informality and good fellowshi Workers become better acquainte with each other and exchange idea and experiences.

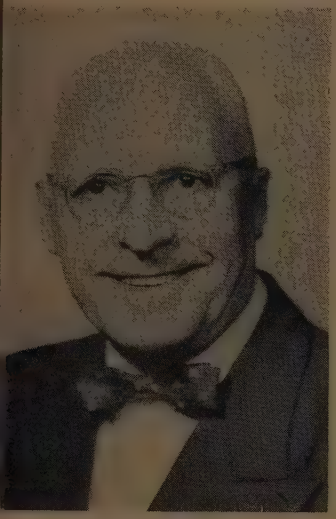
In preparation for the instructio meeting an assignment card is to b prepared for each person that is t be visited. A packet for each King Men team should be provided, int which is placed his alloted assign ment cards, an equal number of cov nant cards and whatever literatur the workers are to have for persona use or delivery to those who are t be visited.

The visitors or King's Men shoul be divided into teams of two me each. Each visitor has more confi dence because the teammate share the responsibility of the visit. A com panion furnishes good fellowship an strengthens the morale of both work ers. Two people make a greater im pression upon the persons visited.

A brief and inspiring devotiona service should be planned. If possibl let a layman be asked to conduct it A talk on the values of regular church worship would be helpful.

To motivate and inform the visitors meone should prepare himself to esent the objectives of the special urch attendance effort. Many rthy results can be achieved. It allenges men to confess their sins, ffirm their faith and dedicate their es to God's high purpose. When n worship together remarkable things happen. It increases church loyalty and increases church membership. Prospects are discovered, offerings are enlarged, Sunday school attendances are increased, inactive members are reclaimed, the church is publicized, importance of church worship is exalted, and the Word is given a chance to become effective.

NEWS



Grover Erdmier

New President of the AFLB

Grover Erdmier, Freeport, Ill., was cted president of the American deration of Lutheran Brotherhoods the 14th biennial convention of at body in Louisville, Ky., on Oct. and Nov. 1 of last year. Mr. Erdmer had served for four years as e president of the AFLB and one ar as acting president during the illness of President Adolph Hanson.

A veteran in Brotherhood work, Mr. Erdmier served for four years as president of the Illinois Synod Brotherhood, during which time that group became one of the outstanding synodical Brotherhoods in the ULCA. He also was an officer and committee member in various conference, district and local Brotherhood activities.

A member of First Lutheran Church, Freeport, Mr. Erdmier served several terms on the church council and always had a keen interest in his church. He is widely known throughout the Illinois Synod and the entire Middle West, and is president of the Illinois Security Life Insurance Company.

The Boy on the Front Cover

The little boy on the 1954 United Appeal poster on our front cover is Pok-Dong Kim.

A tiny basketful of Korean waif, found by G. I.'s in the ruins of Chonju, he smacks his lips over a new delicacy — American bread and jam fed him by the G. I.'s who rescued

and clothed him and set him on a mat by a fire to warm him up for his trip behind the lines to safety and shelter.

There are many thousands like Pok-Dong Kim, whose parents have been killed in the tragedy of conflict, or who were lost or abandoned in flight from the war areas.

As many as possible are cared for in orphanages by programs supported by the churches through the "One Great Hour of Sharing" United Appeal which will be made in thousands of Protestant and Eastern Orthodox churches in the United States on Sunday, March 28. Others are aided through feeding stations, supplied with clothing, cared for in nurseries and at hospital centers. Many live with foster-parents in refugee shacks. Many older ones—homeless and parentless for months—roam the streets finding food and shelter where they can.

All appeal to our compassion. Lutheran World Action is our own church's response to the needs of the world today.

Photo by Mike Blizzard, Atlantic City Press

National Lutheran Council Officers for 1954

Activities of the National Lutheran Council during 1954 will be directed by these officers elected at the 36th annual meeting in Atlantic City, N. J., last month. Seated, left to right, Dr. Henry F. Schuh, vice president, and Dr. Oscar A. Benson, president. Standing, left to right, Fred C. Eggerstedt, treasurer, and Dr. F. Eppling Reinartz, secretary. Dr. Reinartz was named to succeed Dr. Rees Edgar Tulloss, who was not a candidate for re-election as he had completed the constitutional limit of three years in the office. All the others were re-elected.

Eagle Scout Earl Heidt Jr.

Wins Pro Deo et Patria Award

Eagle Scout Earl Heidt Jr., mem-
er of Troop 91 of Zion Lutheran
nurch, Marlow, Ga., the Rev. John
yers, pastor, was presented with the
ro Deo et Patria award recently.
he citation was read by Scoutmaster
arl Heidt Sr., and Pastor Myers pre-
nted the medal, which was pinned
by the scout's mother, Mrs. Earl
eidt Sr.

The young man has 27 merit badg-
, and attends the University of
eorgia, Athens, where he is assistant
outmaster of Troop 1, Athens. He
as a teacher in the senior Sunday
hool before going away to college.

●

Brotherhood Goal — 300

Who is a member of Redeemer
otherhood?

In order to clear up any possible existing confusion let it be understood that every adult member of Redeemer Church is automatically a Brotherhood member even though he does not attend meetings or pay dues. The fact that a member is financially unable to pay the annual $1.50 dues should in no way deter him from attending meetings and reaping the benefits available through the Brotherhood program.

Dues, and they are so very modest, are the life blood of the national office of the United Lutheran Brotherhood as well as the Georgia - Alabama Synod Brotherhood. Every cent of the $1.50 annual dues is distributed to those two organizations.

In September of this year Redeemer Brotherhood will be host to the annual national convention of the United Lutheran Brotherhood. This presents a challenge to Redeemer Brotherhood. To meet that challenge, and the expenses of the convention, our Brotherhood is driving toward a goal of at least 300 members with paid-up dues for 1954. A paid-up membership of this proportion is only commensurate with a male membership of a church the size of Redeemer. All men, whether they can attend meetings regularly or at all, are therefore urged to get behind the Brotherhood and pay up their 1954 dues. — *The Redeemer Lutheran* (Atlanta, Ga.)

●

Diluted

Waitress: "This is your fifth cup, sir. You must like coffee!"

Diner: "I do. That's why I am willing to drink all this water to get a little of it."

Convention Speakers, and Officers of South Carolina Brotherhood for 1954

At the 11th annual convention of the Brotherhood of the Evangelical Lutheran Synod o South Carolina held in St. John's Lutheran Church, Spartanburg, last fall, these men partic pated in the program:

Front row, left to right —

B. T. Bodie, Columbia, S. C., vice president of the ULCA Brotherhood; Aubrey Mauney Kings Mountain, N. C., secretary of the ULCA Brotherhood, who presented pictures of th Gettysburg Officers' Conference; J. H. Oetgen, Atlanta, Ga., the banquet speaker; Davi Blomstrom, Atlanta, Ga., vice president of the ULCA Brotherhood, who presented the ULC program.

Officers elected for 1954 are (second row, left to right):

The Rev. Alton C. Clark, Anderson, S. C., pastoral advisor; W. Archie Dodgen, Granit ville, S. C., president; Charles E. Koon, Columbia, S. C., promotional secretary; Dr. Fred W Kinard, Charleston, S. C., first vice president; C. C. Howell Jr., Greenville, S. C., secon vice president; (third row, left to right) Philip T. Kelly Jr., Newberry, S. C., secretary; J. E Kinard, Cayce, S. C., treasurer.

Double the Score in '54

Men wanted!

Active, industrious and consecrated laymen are urgently needed. We need them in our large metropolitan churches and we need them in the small country parishes. Wherever the work of the church lags they are needed, and wherever the work of the church flourishes they are to be found.

But, we may ask, once these men are found to be available, what is to be done about it? How can we "harness-up" this manpower? The a swer is not always an easy one, b it can be made much more simply each congregation does what is pr scribed for it by our United Luthera Church: *Organize and maintain a active Brotherhood.*

Great challenges face us every da and one has been placed in the hand of the men of Indiana. What are w going to do about the laymen in s many of our congregations in ou synod who are lagging in their su port of this supposedly hard-hittin

and potentially powerful arm of the church, the Brotherhood? Oh, how much could be accomplished for our Lord and our church if every single congregation in our synod would see to it that its laymen's group, whether it is called "Men's Club," "Bible Class" or any other name, became affiliated with the synodical and ULCA Brotherhood, thus turning this "potential power" into an actual wonderful and dynamic working power.

Latest reports show that we are growing, but alas! still too slowly for the need that is present. We hope and pray that when the notices for synodical and ULCA Brotherhood support reach the desks of our pastors or laymen that they will act accordingly, with the realization that working together in a united effort is the best way to accomplish good for all.

Let's go, men! Let's double the score in '54!

—*The Bulletin* (Indiana Synod)

A Large Turnout at a Brotherhood Meeting in Mt. Tabor Church, West Columbia, S. C.

When B. T. Bodie, Columbia, S. C., second vice president of the ULCA Brotherhood, and Earle W. Bader, Bethlehem, Pa., executive secretary of the ULCA Brotherhood, dropped in to visit Mt. Tabor Brotherhood, West Columbia, S. C., they were pleasantly surprised at the attendance. Wrote Mr. Bader to Pastor Dermont F. Swicegood: "It was a genuine pleasure for Mr. Bodie and myself to visit your well-attended meeting. I can scarcely recall where a local Brotherhood turnout of 100 members was in evidence when I dropped in on them without any advance notice." Standing before the altar in the left background of the picture and Mr. Bodie, Mr. Bader, Pastor Swicegood, and J. C. Lybrand, a past president of the South Carolina Synod Brotherhood. Frank Smith is president of the Mt. Tabor Brotherhood.

Message from Headquarters

by EARLE W. BADER

Planning Your Program

"ORGANIZATION FOR SERVICE" appears in bold type on every charter which the ULCA Brotherhood issues to its affiliated units. This is a constant reminder to our congregational Brotherhoods that they are a service organization — to serve and not to be served; that they have a higher purpose than to be a mere social club. We do not object to social activities, in fact we encourage Christian fellowship, but this is not the real purpose for which a Brotherhood exists.

Our experience confirms the fact that an interesting and well-attended monthly meeting is the first requisite of a successful Brotherhood. An interesting meeting can only result from a well-planned program.

The following suggestions are respectfully offered to assist your congregational Brotherhood officers in planning a four-fold program of service to their homes, churches, communities and our government.

The Monthly Meeting

The monthly meeting is the cornerstone of our Brotherhood program. Upon the type of program, and the ability and initiative of the officers will depend very largely the success of the monthly meetings, and ultimately determine the value of the Brotherhood to its membership and the congregation of which it is a part.

Our experience over more than 35 years proves that each congregational Brotherhood will rise or fall in proportion to the interest and attendance at the monthly meetings. Here are some of the factors that will contribute to a successful meeting:

A. Interesting meetings are the result of planning. Assign one member to present the topic from the current issue of *Lutheran Men*. Also have at least one member lead the discussion of the topic, invite questions from all, but prevent controversy.

B. Conduct your business orderly, briefly, efficiently.

C. Insist on committee reports but make them brief and to the point.

D. Avoid long speeches.

E. At all times impress upon all the men that they are working in Christ's vineyard for the extension of his Kingdom.

F. Try to confine your business to 30 minutes.

G. Adopt programs of activity that will give every member a job and keep every man working. Men get stale unless they have some constructive work to do. Your church and parsonage need minor repairs, paint, etc. Bringing back lapsed members is always a program for action. Call-

ing on the sick and those who have been dilatory in attending the regular worship services and the Lord's Supper, will prevent them from becoming lapsed members. Conduct every-member visitations for your church and actively support programs of church-wide activity such as Evangelism, Lutheran World Action, Christian Stewardship, etc.; in fact, the list of such activities is endless and when men start on them — they love them. Keep them busy.

What to Do

1. Study the model congregational Brotherhood constitution to familiarize yourself with the "Object" of the Brotherhood, "The Order of Exercises" and the "Committees to be Appointed."

2. Appoint a "Double Membership" Committee. Then personally invite each confirmed layman in your congregation to become an active member of your brotherhood.

3. Canvass your community and invite the unchurched laymen to enroll as associate members.

4. Prepare and discuss the *Lutheran Men* topics at your monthly meetings. Do not let the matter end with the discussion; be prepared to act on your information.

5. Appoint a literature secretary to solicit new *Lutheran Men* subscriptions and take care of renewals and order literature.

6. Provide sufficient copies of the "Order of Opening Service," Brotherhood Song and Brotherhood Hymn for use at your monthly meetings. Write for Brotherhood tracts and other suitable literature for distribution to your members.

7. Appoint a topic chairman and assistants to whom you can assign the topic discussions for a year in advance. Plan your meetings to attract and hold the interest of busy men. Limit your meeting to one hour and 30 minutes. Arrange a fellowship program that will promote *real* friendship.

8. Your executive committee should get together before each monthly meeting to arrange an interesting and profitable program. If possible, try to "iron out" any problems that will require lengthy debate at the regular meeting.

9. Invite your neighboring Brotherhoods and men's organizations to attend your meetings to participate in the topic discussions and share your fellowship and inspiration.

10. Establish an efficient publicity bureau to circulate Brotherhood news items among your members and congregation, not forgetting your local press and the editor of *Lutheran Men.*

11. Sponsor a Boy Scout troop or a Cub Pack. The boys of today will lead the Brotherhoods, the churches, the community and the world tomorrow. It is imperative that they have proper training. If you do not have a scout unit in your congregation, get in touch with your local Boy Scout council or write to the Boy Scout Committee of the ULCA Brotherhood, Bethlehem, Pa. Then encourage your scouts to enroll for the *Pro Deo et*

Patria religious scouting award.

12. Decide upon a worth - while project for your congregation and then proceed to carry it out. Give prayerful consideration to a closer co-operation with your pastor to make your congregational program more effective. Your Brotherhood as an auxiliary of the church should do everything possible to help your congregation pay its apportionment in full.

13. Consult your pastor and church council about the possibility of promoting a "King's Men" church attendance crusade in your congregation. Write to Brotherhood Headquarters for a sample kit of material.

14. Consult with your pastor in arranging the annual Scout Sunday service in February and the Brotherhood Sunday service on the third Sunday of October.

15. Affiliate with the conference, synodical and ULCA Brotherhoods, and keep your dues paid. Payment of these nominal dues is necessary to maintain the synodical and national Brotherhood organizations. Cooperative effort is essential if the Brotherhood is to enlarge its cooperation with the ULCA Boards and Agencies.

16. Elect at least one delegate to attend the ULCA and synodical Brotherhood conventions.

17. Your pastor, Brotherhood officers and all faithful church workers in your congregation should be enrolled as Honorary Life members of the Brotherhood. An In Memoriam membership is the finest way to bestow a living Christian memorial to your loved ones who have entered the Church Triumphant.

18. The Brotherhood Headquarters will be glad to send you an illustrated folder listing 36 types of meeting cards to promote the attendance at your monthly meetings, father and son banquets, picnics and summer outings, Lenten and regular worship services, Boy Scout and Brotherhood Sunday meetings, etc.

19. Your Brotherhood members will be proud to wear the official gold plate Brotherhood emblems and tie bars. These fine items are available at a very nominal cost.

What to Avoid

Don't try to make your own programs entirely. That is usually a great burden on your pastor. Use the topic.

Avoid outside speakers. Men from your own church know your problems, your interests and many of your answers better than one not himself interested in your organization.

Don't complain if all the men don't attend the meetings. Your pastor never has seen your entire membership at one service. If you make your meetings interesting your attendance will increase.

Don't make your Brotherhood a money-raising organization. You will from time to time engage in such special programs but do not let it be your constant effort.

The Ten Objectives

Appoint committees if needed to activate the ten objectives of the

A Life Career—

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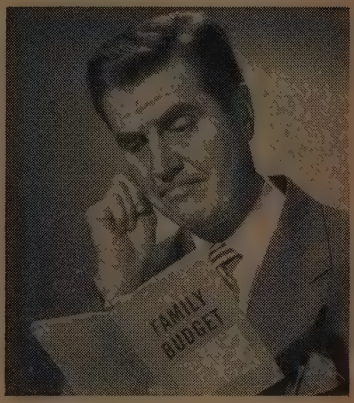
That Keeps Pace with Your Efforts!



If you're looking for a profitable life career, why not investigate your opportunities as a representative of Lutheran Brotherhood in your local area?

If you qualify, Lutheran Brotherhood can provide you with an income proportionate to your efforts, as well as other *extra* benefits, including a liberal RETIREMENT PLAN, GROUP HOSPITAL AND MEDICAL PLAN, and LOW COST EMPLOYEE LIFE INSURANCE. Send today for your copy of "Career Opportunities" and find out how you can begin this rewarding career.

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City_____ Zone_____ State_____

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Brotherhood in your own church and community. These objectives are:

Evangelize

1. Win the unsaved for Christ and bring back the lapsed members.

2. Deepen and enrich the spiritual and intellectual life of men.

3. Increase attendance at church services.

Educate

4. Foster an intelligent and appreciative understanding of the whole work of the whole church.

Energize

5. Promote Christian fellowship — locally, nationally, internationally.

6. Encourage men of the various Lutheran bodies to draw closer together in understanding and cooperation.

7. Stimulate the practice of stewardship of time, talents and money.

8. Strengthen the home so that it may be a real school for Christian living.

9. Promote aggressively a Christ-centered, experience - centered, and guided boys' work program, such as scouting.

10. Encourage our men as Christian citizens to exert an individual and collective Christian influence in the community, and to participate actively in the affairs of the government.

Finally

A. Be sure to read every issue of *Lutheran Men* from cover to cover so that you may know what other Brotherhoods are doing.

B. Ask for God's help and guidance; then plan and work for a definite program of service to your congregation and the church at large.

C. Don't become discouraged. The results you hope for will not be realized overnight. Many laymen must be prayerfully educated to the opportunities for service in the church.

D. Many Brotherhoods like your own are rendering a magnificent service to which their congregation and pastor can point with pride. With proper planning and administration you, too, can have a successful Brotherhood. Consult your conference or synodical Brotherhood officers whenever you have a specific problem. They will be glad to assist you.

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Man's Ingratitude

Deep in every heart is the yearning to be accepted, to be loved, and a feeling that one means something to somebody. But people do not express their appreciation very much. Most of them are like the nine whom Jesus healed. They just go on and forget you.

Samuel Leibowitz, now a famous judge, and formerly a great criminal lawyer, saved seventy-eight persons from the electric chair. Yet not one of the seventy-eight ever bothered even to send him a Christmas card. Art King had a radio program called "Job Center of the Air." He got good jobs for 2,500 people, but only ten ever thanked him.

In his very first political speech, Abraham Lincoln said to the voters of Sagamon County, "I have no other ambition so great as that of being truly esteemed by my fellow men." Look into the hearts of most people and you will find their greatest desire is the same as was Lincoln's. And many feel they have missed it.

Charles L. Allen in **In Quest of God's Power** (Revell)

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The Congregation and Community Problems

by HAROLD J. BELGUM

Author

Harold Johnshoy Belgum is the assistant executive secretary of the Lutheran Welfare Society of Minnesota. He is a graduate of Luther College, Decorah, Iowa, and received the Master of Arts degree from the State University of Iowa. He is a member of the American Association of Social Workers, and a member of the Association for the Study of Community Organization.

Editorial Committee

Arthur H. Getz, D.D., chairman, Charles E. Johnson, C. Oscar Leonardson, Carl E. Schock, S. M. Brook. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Topic Aims

To discover, describe, and do something constructive about serious social problems that afflict people in our community.

Worship

Hymn: "O for a Thousand Tongues to Sing" —No. 135 C.S.B., or No. 189 P.S.H.

THE PROBLEMS which exist in every community are literally numberless. Their nature varies, from community to comunity, but they are real and vexing everywhere. It will be important to select a few specific problems for discussion, rather than try to cover all of them. However, it may be well for us to think of a number of community problems before selecting the ones to be discussed in detail. Community problems include:

Adequate provision for *handicapped* people. Think what it must mean to be blind, or deaf, or dumb; to be a "cardiac cripple" and know that if I exert myself I might die; or to have a cleft palate, a hare lip, and talk in a peculiar manner.

Illness and accidents create problems in every comunity. Some people face such situations very well, but others go to pieces under them. We ought to bring such problems home to ourselves by asking: "How would

---

Scripture: Matthew 25:31-46
Free Prayer
Special Music
Topic
Hymn: "Lord Speak to Me, That I May Speak"—No. 212 C.S.B., or No. 279 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

my family fare if I got tuberculosis, cancer, arthritis, or a stroke?" Think of the loss of income, the hospital bills, worry, anguish, fear, possibly death. "What if mother were killed in an automobile crash, or crippled, or paralyzed, or became mentally ill? How different it would be at home for me and the children." These are "social problems," and they produce still other "social problems."

School problems frequently reflect troubles in the home that can't be cured by punishment or expulsion. Truants and absentees may have lost heart for some reason. They may have lost self-respect. They need help.

Youth problems may result from the fact that teen-agers have been compelled to carry burdens that were too big for them, or from the fact that they did not receive wise and loving guidance from parents or other adults.

Family problems are infinite, running all the way from unpleasantness and harsh words to actual separation or divorce. Work away from home by mother, or a father away in the armed forces or on the road, can weaken the family ties. Lack of real parental love and attention harms children. Overcrowding and low income can make life grim for large families. Quarrels between father and mother are terrifying to children, and in some cases it becomes necessary to remove the children from the home.

Anti-social behavior is a real community problem, often not well understood even by experts. The alcoholic, the sex offender, the habitual criminal, the completely irresponsible person who seems to have no conscience — all present problems difficult to handle. Their behavior endangers the family and the community. If they can be helped many will be spared agony, grief, and injury.

The numberless other community problems include unemployment, seasonal employment, migratory labor, race problems, immorality, care for the aged, adequate safety measures, and many others. What are the special problems of our community which should be considered at the Brotherhood meeting?

Sources of Help

For thousands of years people have solved the difficult problems of life by seeking help within the family circle, the friendship circle, or the faith circle. If they couldn't solve their problems themselves they talked them over with members of the family. If this didn't help they discussed them with their friends. If this failed they brought them to persons of the same faith. But in the past few decades life and society have changed so much that these three circles have been broken for many people. Families have been splintered, friends have been left behind, church membership has been lost.

Because of the continual social change, communities have organized all kinds of social agencies, both public and private, secular and religious. These agencies try to help people

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with serious problems which they cannot solve in the old traditional ways.

No comunity, however, is able to keep up with the problems of all its people. Every community therefore, has "unmet needs." It takes money to help people — money raised by taxation or direct contributions. It also takes time to set up services, and new needs are constantly appearing. Community problems must therefore be studied continuously and an effort made to solve needs in a Christian spirit.

The Church's Role

Every person in a community is an influence for good or for bad, and every congregation is an influence for good or for bad. It might be argued that a Christian person or a Lutheran congregation couldn't possibly be a bad influence. But if an evil or a grave human need exists in a community and the Christian does nothing about it he is as truly guilty as he would be if he failed to stop at the scene of an accident to give help, or let his baby play with his razor.

Sins of omission are serious. But our conscience doesn't bother us much about such sins because everyone seems to be guilty at this point. However, whenever Christ saw a man or woman or child with a serious problem he extended his helping hand. It is our sinfulness that holds us back from helping those in trouble—that makes us pass them by, or laugh at them, or say, "It's their own fault; let them suffer."

Without the Gospel of Jesus Christ there would be few health and welfare activities today, either public or private. They had their origin in Christ's great commandment, "Thou shalt love thy neighbor as thyself."

But if we ask how much direct help the church is giving today through its boards of charity, institutions of mercy, and welfare societies, the answer is *very little if measured against the total picture of services that are being rendered.* For example, in one of our most Lutheran states, the public welfare expenditures for 1952 were over $100,000,000, whereas church welfare expenditures were less than $1,000,000 — one percent of the total!

In the early church all members of the Christian communion felt a responsibility for the health, welfare, and protection of all other members of the household of faith. This continued to be the broad principle of the church up to the Reformation. But since that time national, state, and local governments, and also pri-

vate and community movements have increasingly taken over this responsibility. No, we are not eminently a "helping church."

Social Workers

In America a new profession has grown up called "Social Work." It is based on the command of Christ, "Thou shalt love thy neighbor as thyself." It uses the wisdom of common sense and experience, but it also draws on psychology, psychiatry, and sociology to help people help themselves. More and more welfare agencies are hiring such trained social workers.

The Lutheran church is just beginning to see the value of using these "professional helpers" in its work. Out of over 11,000 members of the American Association of Social Workers, only 65 are listed as employed in Lutheran church agencies. This great helping profession, though born of the Gospel of love in Jesus Christ, has grown up largely outside the church.

Contact Lost

The president of the National Conference of Social Work stated that 90% of all money spent for welfare purposes in America today is tax money, disbursed through **public** (governmental) welfare agencies. Of the remaining 10%, about 1% is the amount raised and disbursed directly by the church for welfare purposes. The other 9% is raised and disbursed by community chests and private secular agencies. What is still worse is that Christians and their congregations have largely lost contact with the 99% of health, welfare, and protective work done by non - church agencies. We have simply delegated these responsibilities to others and washed our hands of all responsibility.

Eivind Berggrav, in his historic address at Hannover, asked, "What will be the relation between the Lutheran church and the welfare state?" He continued, "The idea of the welfare state no doubt has two distinct roots. The one is the Gospel, the other is the French Revolution. (And we might add the American Declaration of Independence.) What the Gospel bestows upon the poor and needy as a gift, or as mercy, or grace, the welfare state wishes to distribute to them as their rightful share, as something to which they are justly entitled. Many Christians are tempted to say: 'Under such conditions there is no room for the church to practice the love of Christ.' But this is wrong. The love of Christ is inventive; it will always find ways of expressing itself . . . either in the form of corporate action by the church or in individual

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acts of Christian mercy. The love of Christ will never die for want of fields to express itself."

Faith and Love

The clear call to Christians to be concerned about their neighbor's health, welfare, and protection rings true to Lutherans. Martin Luther constantly hammered home both **faith in Christ and love for neighbor.** They are two sides of the same coin; they are like fire and heat; they are like the health of the body and the action of its limbs. The one cannot live without the other!

So important did Luther think this to be that he wrote a "Treatise on Good Works." In it he says, "Love, if we see it right, comes at the same instant with faith." He urges Christians to champion the poor and defenseless. He declares: "We dare make no distinction of persons, as some do, who fight most actively and busily against the wrong that is done to the rich, the powerful, and their own friends; but when it is done to the poor, or the despised, or their own enemy they are quiet and patient." Luther goes on to warn: "Christ in the last day will not ask how much you have prayed, fasted, pilgrimaged, done this or that for yourself, but how much good you have done to others, even unto these that are the least."

For Study and Discussion

1. What are our outstanding community problems? Here are problems that exist in many communities:

a. Inadequate child care — husband and wife working, and no satisfactory nursery schools for young children.

b. Juvenile delinquency.

c. Crime and vandalism.

d. Inadequate safety measures (no stop signs, no safety patrols, no playgrounds, etc.).

e. No recreational facilities (parks, youth centers, etc.).

f. Unemployment.

g. Seasonal employment.

h. Migratory labor.

i. Crowded housing conditions.

j. Inadequate medical and health care (visiting nurses, free clinics, lax enforcement of quarantines, etc.).

k. Inadeqquate help for the handicapped and underprivileged.

l. Race problems.

m. Immorality.

n. Marital problems and divorce.

o. Care for the aged.

2. Which of the above problems are most pronounced in our community? What additional problems should be added to our list?

3. How are these problems being met in our community? Are there any civic groups that are working for a solution? What is our church doing to help find solutions?

4. What specific steps could be taken by our congregation, by our Brotherhood, or by individual members of the Brotherhood to help solve the vexing problems of our community?

Suggestions for Action

1. Help establish or improve community playgrounds.

2. Work for adequate safety meas-

es and see that they are enforced.

3. Support movements to provide equate medical and health care.

4. Help establish a marriage and mily counselling service.

5. Help make others aware of the man anguish that exists in every mmunity, thus awakening the ristian conscience.

6. Render personal help to as many ople as possible.

7. Generously support the benevo- t work of our own congregation d church at large.

8. Take a lively interest in all pub- welfare activities, and pay the elfare tax" cheerfully.

9. Take steps to establish, or more equately support, a Lutheran Wel- e Society. Information may be ob- ned from denominational head- arters or from The National Lu- ran Council, 50 Madison Avenue, w York 10, N. Y.

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Are We Joiners?

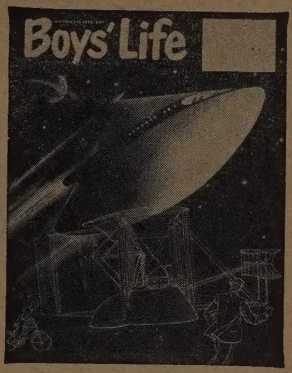
ssignment for the May (Fifth) Meeting

w people realize how many organizations e are in their community — service clubs, ness and professional organizations, trade agricultural unions, child care agencies, ics, camps, sanitariums, hospitals, welfare ncies, social clubs, etc. What is more, y few people realize that they have a real nection with many of these organizations rough their contributions if not through ve participation in their work. What uld be the attitude of the Christian con- ration toward these many community or- zations?

preparation for a helpful discussion next th of the topic, "The Congregation and mmunity Organizations," the following mittees should be appointed:

Committee No. 1, to do the following gs:

List all Red Feather agencies supported ugh the Community Chest.



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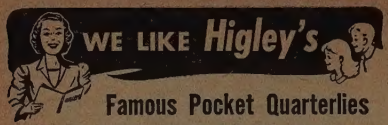

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The Upper Room

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1908 Grand Avenue, Nashville, Tenn.

2. List all municipal, county, state, and federal welfare agencies that operate detention homes, child care agencies, fresh air camps, children's clinics, visiting nurse associations, etc.

3. List all church welfare agencies which operate in your community.

4. List organizations of the community which render some worthy service, though their primary function may be social.

5. List all organizations "dedicated to a cause," such as civic opera associations, historical societies, garden clubs, etc.

6. List all local professional, business, and commercial organizations, such as local chapters of engineering societies, manufacturers, granges, locals of trade unions, chamber of commerce, etc.

7. List all interdenominational church organizations existing, such as church federations, leadership education schools, youth fellowships, etc.

8. List local social organizations, such as the golf club, the bridge club, riding club, bowling clubs and others.

9. Arrange the names of the organizations included in the above eight groups in alphabetical order and have the list multiplied.

10. Hand a copy of the list to each member of the Brotherhood with the request that he check the groups with which he is connected because (1) he is a member, (2) he contributes to it, or (3) he renders a personal service to it as a gift. These checked lists should be returned to the committee a week before the Brotherhood meeting at which this topic will be discussed.

11. Tabulate the returns, showing how many members of the Brotherhood are connected with each organization.

12. Be prepared to describe to the Brotherhood the findings resulting from the investigation. Only results need be reported. No evaluation is necessary at this point. Much help in listing these organizations will be found in Brother Scott's topic material.

B. Committee No. 2, to be prepared to present a summary of Ernest Scott's topic material at the Brotherhood meeting. The assumption should be that members of the Brotherhood have read the article before coming to the meeting, so that all that is now necessary is to refresh memories by reviewing the highlights.

C. Committee No. 3, to be prepared to guide the discussion at the meeting and lead to definite decisions.

Texas

San Antonio — By its many accomplishments during the year, Faith Brotherhood is considered as one of the active men's organizations in the Texas Synod. Under the able leadership of C. R. Barnes, a number of projects undertaken and completed came to our attention. The Brotherhood held its father and son banquet in June; it sponsored a Boy Scout troop and held a banquet in February; it was in charge of "Family Nite" in July, and in October it observed Brotherhood Sunday, with a well planned program. President Barnes reported that beginning with January, 1954, each member of the Brotherhood will pay his own state and national dues, and also pay his own subscription to *Lutheran Men.* Heretofore, the dues were taken out of the treasury, but the treasury money can now be put to use for other good causes.

Seguin — Recently Texas Lutheran College was accepted as a member of the Southern Association of Colleges and Secondary Schools. This means that credits earned at T.L.C. will be recognized by colleges and universities throughout the nation, according to Walter Christiansen, publicity director of the college.

—Kermit E. Voelkel

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Dangerous Look

The Sunday-school teacher described how Lot's wife looked back and was turned into a pillar of salt.

Interested, little Johnny said, "My mother looked back once, while she was driving — and — she turned into a telephone pole!"

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